

# THE BAPTIST.

"BE YE STEADFAST, UNMOVABLE, ALWAYS ABOUNDING IN THE WORK OF THE LORD."

\$2.00 PER ANNUM.

JACKSON, MISSISSIPPI, AUGUST 23, 1900.

VOL. II, NO. 41.

The Empress Dowager is fleeing and must be hunted down, and captured, to answer for her attitude towards foreign powers.

The allied forces have entered the imperial city, Pekin, and have rescued the Legation. Only eight American soldiers were wounded in the engagement.

It is alleged that Prince Tuan and a hundred high officials have left Pekin and that the news of the capture of Yang Tsun caused a heavy exodus of the residents.

The International Packing Company's plant at the Chicago stock yards was closed down temporarily yesterday, throwing 1,000 men out of employment.

The West Point church has granted Rev. E. B. Miller a vacation for the month of August, which he is spending in West Texas holding a meeting at De Leon, where the interest is fine.

Rev. W. P. Price is off on a vacation. During his short stay in Jackson, last week, he made a fine talk in prayer meeting on Getting Spiritual Strength, which was much enjoyed by the brethren.

Pastor J. E. Phillips writes that—"Bro. Butler, of Natchez, is at this time holding a most gracious meeting." Bro. Butler has held several very fine meetings this summer. His services seem to be in great demand.

Bro. Whitfield, after a silence of three months, appears in our columns this week in the interest of Ministerial Education. The next session of the College will soon open, and money will be needed at once to meet the expenses of the Ministerial Board.

If there is one who has not paid his subscription made to College deficit during the late convention, let him remember that it is much needed to square last year's account. Those to whom it is due need it, and it would be such a burden raised from our honored president's heart, if he could before the opening of next session make full settlement of all debts.

Caleb Powers, ex-Secretary of the State of Kentucky, on August 18, was convicted of being an accessory to the murder of William Goebel. The jury, with unanimity, submitted this verdict:

"We, the jury, find the defendant guilty, and fix his punishment at confinement in the penitentiary for the rest of his natural life."

Truly "the way of the transgressor is hard." "He that soweth to the flesh, shall of the flesh reap corruption."

Rev. W. A. Clark has re-assumed the editorial management of the *Arkansas Baptist*. Rev. O. L. Hailey, who has with steady hand guided this paper for several months, will accept the pastorate of the Texarkana Baptist church. The new arrangement was effected with perfect satisfaction to all, the only reason assigned for Dr. Hailey's separation from the paper being that the income of the paper was insufficient for the support of two families. These are both strong men and will, no doubt, continue doing fine work in their respective spheres of work.

Read carefully what Bro. Foster has to say in this issue on "The Orphanage." Will not every Sunday School Superintendent read this article to his school and make a talk on its contents? We personally know that the Orphanage greatly needs water. Will not every one who subscribed at State Convention remit at the earliest date possible? The Home now has thirty-three inmates; and in a few days more there will be even ten others, making in all forty-three. The denomination must and will care for them.

Our indefatigable, but not omnipresent nor omnipotent, Corresponding Secretary, needs and deserves the sympathy and co-operation of all the churches. There is no harder-worked man among us than Dr. Rowe. His heart, hand and mind are engaged to meet the duties and responsibilities of his position. Will not every church come to the support of our mission work—Foreign, Home and State? Let every church that has made no effort for any mission cause take up a collection, large or small, to be borne up to the Associations soon to meet. If every church in the State which has made no offering would send up even a small amount, the aggregate would be a surprise.

As a bit of unmitigated ignorance or falsehood the following paragraph from one of our exchanges is hard to match:

"Baptist preachers never consider a sermon well delivered unless they bring in something on the subject of baptism."

Baptists depend less on baptism than any people in the world; but contend earnestly for holding baptism in that position in the Christian system in which Christ our Lord placed it and left it. They wish nothing more than that when their Lord returns he shall find baptism precisely where he left it. They would change nothing our Lord has left in their custody, but would die, as they have done in multitudes, in their contention for the entire faith as once delivered to the saints. They are not a quarrelsome people, but they will not surrender an inch of their King's territory.

We would direct especial attention to the article by Bro. J. T. Buck, on the question of increasing the endowment of our College. Every one interested in the remotest way in Baptist affairs in Mississippi should read carefully every sentence in the article. It is easily practicable and reasonable. There are Baptists enough in the State to raise the \$100,000 by giving \$1.00 each; but suppose, to begin with, we leave out 98,000. This will leave about 2,000. Several of these will give \$1,000 each, a great many will give \$100 each, and hundreds will give \$50 each. Remember that not one cent would have to be paid until the entire \$100,000 were secured. Think over the matter, and let's have a little discussion.

We beg to suggest that earnest attention be given chairman Ellis' appeal in this issue. Every associational meeting should be made an occasion for pushing the Twentieth Century Movement. If properly managed, it can be made a power for good in the more than fifty associational gatherings between now and December. Do not fail to read the list of subjects suggested in the article. You do not have to use these, of course, but they may assist you in formulating a program for your association. We know so little about our denominational importance and achievements. Let us bestir ourselves along these lines.

## Important.

No doubt many of us will agree that it is a matter of great importance that our Young People's work should receive attention at the coming meeting of each Association in our State.

Should you consider the matter of importance, won't you see to it that a report on Young People's work is presented to your Association? Don't wait for some one who could do it better, but do it yourself. Also secure the appointment of some one to manage the work in your Association, to assist in organizing local unions, furnish information concerning the work, etc.

In doing this you will greatly help the work along, and carry out the wish expressed by our State Convention at Canton last November. Another favor: Please send me the name of the one elected to manage the work.

Brother Moderator, won't you please enter this item on your "Order of Business," and have it attended to?

Brother Pastor, won't you please see that the Moderator does not overlook the item?

Fellow Laymen, let me urge you to see that a report on B. Y. P. U. work is made to your Association at its next meeting.

Fraternally,  
ARTHUR FLAKE,  
Pres. State B. Y. P. U.



## NOTES OF TRAVEL

From the Rhine to Lucerne.

To the village preacher in a foreign land everything seems large, peculiar and strange. He things sees through different glasses to those he is accustomed to use at home. Everything is done wrong that does not measure up to the custom at home. So if my letters seem to represent things as wonderful, weird and extraordinary, remember we are writing by comparison. A small mountain to us is large because we are not accustomed to them. An old castle is wonderful because we have none in Senatobia. This to me now seems a big world because I don't see it all in my native village. But let this suffice. I must hasten on my journey.

On leaving our boat on the grand old Rhine we find ourselves in Mayence, a city on the banks of the vine-clad stream. It was founded two thousand years ago, and is interesting not simply because of its age, but also because it was the birthplace of Gutenberg, the inventor of the art of printing. I feel like tipping my cap to his statue, which stands in the street, because of what his invention meant to the world. Through it the thought of the world has been chained and has been piled up in our libraries, the common property of all. And through it God's thought has been flung in the old Book and has belted the earth with a zone of brightest sunshine. On leaving Mayence we pass through Germany, where pine forests shroud the mountains with green. Here they grow beets for sugar, hops for beer, grain, potatoes, tobacco, and some Indian corn for hay. Germany is not so fertile or so well cultivated as are France and Belgium. At eventide we run into Heidelberg, beautiful for situation and famous for its University. It nestles on the sunny slopes of the mountains half hidden in a gallery of pines. While here we see the old church on the door of which Jerome of Prague, the companion of Huss, nailed his celebrated thesis. On the banks of the Neckar stands the most magnificent ruin in all Germany in the form of an old castle. I write while sitting in the shadow thereof. It is not only the most magnificent ruin in all Germany, but the most magnificent we have yet seen on the continent. The walls are high, massive, thick and old, covering acres of ground on the jagged mountain overhanging the city. Of course we go through the University famous the world over. It was founded in 1386 and looks to be something like the grandfather of universities. It now has in its library over three hundred thousand volumes. It would be out of the question to pass from Germany and fail to visit its most famous and fashionable watering-place, Baden-Baden. It is a great summer resort for the elite. As I am here from the States, the nation that made itself famous at Manila and Santiago, of course I am shown special attention, as I am one of the elite and one of the sons from the States. Anything I wish and call for is furnished—for the money. Sousa's Band is here and I am asked if I came to hear him—I am insulted—I reply no, he came because I am here. My pardon is asked, then I am especially noticed—by the

porters, who are ready to serve me—for the money. After threatening to tip a few of them with the toe of my boot I am left alone in my glory. Being rid of them I proceed to see what can be seen.

Baden, like many other places, has much advantage in situation. Nature has done much for it. It is in a lovely plain through which ripples a beautiful mountain stream. Vegetation, rich and green, throws its shadow over the velvet beneath. Vines wreath themselves into huge festoons from tree to tree. Beautiful driveways encircle the hills about, and Cupid's bowers, with rustic chairs mark the spot where lovesick boys and blushing maidens listen to the whispered devotions pouring from the gush of two molten hearts. Flowers spread rich aroma on every breeze, while

"Mountains that like giants stand  
To sentinel the enchanted land."

These stand on every side high and green. Water, hot and cold, impregnated with iron, magnesia and lime, gushes from overhanging rocks. But however delightful, here we are only pilgrims and must leave this valley of health and go up and view the Alps.

We begin by climbing up through the Black Forest, a wooded mountain chain in which rise the rivers Neckar, Murg and Danube. In this range covered with dark green pines can be found granite, gneiss, silver, copper, cobalt, lead and iron. On passing through the forest, we might say passing under the forest, for we come through forty tunnels, dark and damp, and then up to the beautiful falls of the Rhine. Here the water dashes over the rocks, jagged and rough, forty-two feet. The sunlight falling on it smiles a rainbow out of its spray and then lingering on the hilltops seems loathe to lose sight of the snow-bank of foaming water. I slip my sandals from off my feet and bathe them—my feet—in the rushing torrent fresh from the mountains of snow. I turn with regret from the waters of the Rhine and continue my trip to the Alps. Soon I see before me the mountains all clad in white, and while steadfastly gazing I am ushered into the city of Zurich at their feet; a city which proved a safe refuge to those who fled from Great Britain in the time of Bloody Mary. Its inhabitants are energetic and untiring. They seem to watch what is going on in the world and labor industriously in the path of progress. The charm of its situation, its commercial importance, its scientific activity and its attention to the noble arts of music are excellences which insure to Zurich a prominent position and render it a town in which one may stay with pleasure. It was here that Zwingle preached the Reformation with such power and here it was that the first English Bible was printed in 1535, translated by Miles Coverdale. On leaving this city we soon begin to scale the Alps. At Arth we get on an inclined railway car and begin to climb to the summit of Rigi. After winding and twisting and curving for more than an hour we at length reach the summit. I stand on the top of noble Rigi bewildered. I repeat to myself these lines:

"These are the Alps,  
The palaces of nature, whose vast walls

Have pinnacled in clouds their snowy scalps,  
And throned eternity in icy halls  
Of cold sublimity, where foams and falls  
The avalanche—the thunderbolts of snow!  
All that expands the spirit yet appalls;  
Gather around these summits as if to show  
How earth may pierce to heaven, yet leave vain  
man below."

A great panorama lies before us. Yonder the rippling streamlet leaps from crag to crag down the mountain side. There the broad blue river twists and curls like a serpent through the grassy meadows, while meadows green with clover bathed in molten sunlight stretch on and on; and hills with waving forests, the deep, dark gorges, overlooking the placid bosom of a mountain lake; crag and cliff and towering peak mantled with the frozen dew of heaven are all held out before us.

I stare and look with eyes all strained until I seem to be thinking of a wild and mysterious dream and not a reality. To my very bones I know,

"There is a charm about them, that is certain,  
Seest thou yon mountains with their snowy peaks  
Melting into and mingling with the sky?"

To the south of where we stand rises a tall range whose crests are bathed in a sea of gold. What a glorious sight to see these lonely, lordly mountains bathed in the golden splendors of a full-orbed sun. The sun crowning them with a flood of warm, golden rays, seems proud of his task, and kissing the lips of the snow-clad mountains and making them glitter like polished silver he begins his retreat to the western slopes.

Now the shadows of the mountains begin to march across the plains and we must go down among the Alps to spend the night. But before I descend I am near to God and must thank him:—

"For the lifting up of mountains  
In brightness and in dread;  
For the peaks where snow and sunshine  
Alone have dared to tread;  
For the dark and silent gorges,  
Whence mighty cedars nod;  
For the majesty of mountains,  
I thank thee, O my God."

I had seen God's ocean in its fury and gazed upon it with a feeling akin to exultation; but when I saw God's mountains in their glory, my heart sank within me. As far as the eye can see a charming panorama of exquisite scenery lies below bathed in a sea of light and lest we fail to catch it the sun rifts the purple evening clouds away and then wraps himself in the sombre folds of night. But ere he is gone we have wound our way to the foot of Rigi and while the twilight quivers over the hills and mountains above us we are on the "Lake of the Four Cantons" and off for lovely Lucerne. The scenery on every side is beautiful and varied. Wild melodies are echoed from the surrounding hills, while each peak has a voice and each voice an echo. Before we land the moonlight streams upon us, making the lake appear as tranquil as a polished mirror, while the bright stars lie buried in the blue depths below. Villages white and quaint lie on every side ensconced beneath overhanging rocks, while a thousand vineyards waved their dark green vines as if nature was giving

us a friendly salutation. As we go sailing over the calm blue bosom of the lake, the boat-whistle screams like a wild curlew announcing our arrival. We look and see Lucerne, the rendezvous of thousands of tourists, with its towers standing high and grand before us like huge sentinels guarding the city.

Yours fraternally,

W. B. ELLIS.

Lucerne, Switzerland, July 30, 1900.

## To The Moderators and Clerks of The Associations.

DEAR BRETHREN:

I beg your earnest consideration of the New Century movement in order that you may prepare for a suitable observance of the season in your approaching annual assemblies. It is the urgent request of the general committee that every Association shall hold a Centennial Rally, in which by having a number of addresses in successive order, the great subjects pertaining to our history, our position, our responsibilities and the outlook, shall be dwelt upon in a manner to arouse our people to a more intelligent and united effort in every line of denominational and missionary work. These associational meetings afford the best possible opportunity for reaching the pastors and many of our most intelligent and active brethren of the pew. If this occasion shall be neglected by any Association the progress of the movement in that field will be both difficult and unsatisfactory. But if the occasion shall be wisely used the way will thus be opened for carrying the movement on into the Fifth Sunday Meetings, the Sunday School Institutes, the Young Peoples' Unions, and finally—the ultimate destiny—into every church within the limits of the State Convention. Remember the ultimate purpose is to reach the individual, to secure his enlistment and co-operation in a continuous consecrated effort to observe the whole Commission of our Lord till he comes again. This must be done. God will have it so. But it will never be done by Baptists unless they come to a solemn and united purpose to consecrate their energies upon their Divine Mission as guardians and heralds of the truth. And this is our day. Auspicious too, it is. Let us use it; else that which has been committed to us may be taken away from us and given to others who will not bury their opportunities in the napkin of ignorance and sloth.

Here let me suggest some subjects suitable for these Associational Rallies: (1) Baptist Progress, in numbers, education, influence and missionary work. (2) Apostolic Missions the model for Baptists. (3) The first Century of Modern Missions. (4) Growth and Progress of Baptist Mission work in Mississippi. (5) Some Mission Problems. (6) The Missionary Outlook for the New Century. (7) The Supreme Need of the diffusion of the Missionary Spirit among Baptists. (8) The 20th Century Baptist Preacher. (9) The 20th Century Baptist Church. (10) The Baptist Principle. (11) Influence of Baptist Principles upon other denominations. (12) The Young Peoples' organized movement as a factor in the future triumphs of the Gospel. (13) The Sunday School Outlook for the 20th Century.

Other subjects kindred to the above may occur to your minds, and if advisable, should be used. The program of exercises for a New Century Rally should embrace a sufficient number of the subjects above, or other like subjects, to cover the several phases of a centennial observance. I would suggest that as many as six or more distinct subjects be selected for use, and assigned at the earliest moment to suitable brethren, that each may prepare an address for the expected occasion.

The Moderator in each Association in getting up a program for the associational rally should co-operate with that member of the State Centennial Committee who lives in his section of the State. The names of each of the Committee and his address is as follows: A. Lomax, Batesville; L. R. Burrell, Geesville; N. W. P. Bacon, Oxford; W. P. Price, Winona; M. V. Noffsinger, West Point; R. A. Cochran, Cleveland; W. J. Derrick, Canton; W. F. Varborough, Jackson; S. W. Sibley, McComb City; J. N. McMillin, Hattiesburg; C. L. Lewis Raymond; G. B. Butler, Natchez.

The report of the State Centennial Committee to the Convention may be found in the Convention Minutes, page 32; and also the report of the special committee appointed to make recommendation, on page 35.

Please write me a personal letter at once, if necessary; and the Lord magnify this great work in your and our hands.

For the Committee, fraternally,

S. M. ELLIS.

CLINTON, MISS.

## Meeting of the Co-operation Committee of the Southern Baptist Convention.

The committee met August 2d, 1900, at Fortress Monroe. All the members of the committee were present. A full and free discussion of the work was held for two days, and the following conclusions reached:

1. The work in connection with the New Century Movement was divided between the three Secretaries. Each one will endeavor to further the interest of the meetings in the District associations and churches in certain States assigned to him.

2. In the work of securing the active and regular co-operation of our churches for the different objects of our benevolence, the committee deems it necessary to secure reliable statistics, and to this end the following resolutions were passed:

(a) *Resolved*, That the secretary of this committee, with the advice and assistance of the chairman of this committee and after consultation with the State secretaries, prepare and present to each of the State Associations or Conventions a request for such action as may secure improvements in the present methods of gathering and compiling information from the churches as to their gifts to benevolence, and the publication of the same in the State Minutes from year to year.

(b) *Resolved*, That it is the sense of this committee that the most suitable and proper repository for all statistical information relating to the Southern Baptist Convention is the Sunday School Board in Nashville.

(c) *Resolved*, That the Sunday School Board be requested to consider the propriety and feasibility of opening, with a view to per-

manency, a Bureau of Statistics and Information for the denomination.

(d) *Resolved*, That the Board be urged to consider a publication of an Annual, which shall embody carefully collected statistics, those bearing on the finances of the different States, and other information in the interest of the work for which this committee was appointed.

The Sunday School Board was requested to gather the statistics of church contributions this year, as far as possible.

3. The Woman's Missionary Union was requested to assist in the prosecution of the New Century Movement, the following resolutions being passed:

*Resolved*, That we respectfully call the attention of the Woman's Missionary Union to recommendation number 7, page 23, of the Minutes of the Southern Baptist Convention, which reads as follows:

"We recommend that the Woman's Missionary Union Auxiliary to the Southern Baptist Convention be specially requested to co-operate through its various societies with the Committee on Co-operation in trying to make the observance of this year, 1900, a success"; and request the union and the societies composing it to co-operate in securing a New Century meeting in every church where such society exists.

That they be further asked to co-operate in securing such meetings in other churches where there are no such societies, through the women of those churches, so far as the Providence of God opens the way.

*Resolved*, That we request the sisters to use the power of their godly influence within the limits of our prevailing principles of church polity towards the stimulation of our people generally in the line of constant and proportionate giving to the interests fostered by the Convention, and the patronage of our literature.

*Resolved*, That the Woman's Missionary Union be invited under the impulse of the New Century Movement to proceed as rapidly as possible to organize a society in every church, and thus better prepare the way for a stronger and more progressive effort to spread the gospel of Christ at home and abroad.

The Woman's Missionary Union was represented by the president and secretary, who were present and agreed to undertake the work as requested.

A committee was appointed to prepare a plan of systematic beneficence in consultation with the secretaries of the various State Boards, and report at the next meeting of this committee.

WILLIAM ELLYSON,  
Recording Secretary.

## Resigned the Principalship.

Rev. W. J. David, on account of the continued feebleness of his wife, has just resigned the Principalship of the Industrial Academy at Healing Springs, Ala., and Elder T. E. Tucker is looking for a new Principal, who shall also, with his wife or family, take charge of the boarding house—for girls only. The boys board in private families. The school enrolled eighty-five last term, with two teachers in literary department and one teacher each for music and art.

Elder L. C. Kelly, late pastor of the Second church at Birmingham, is now canvassing for funds to finish and furnish the boarding hall, by appointment of the Trustees.

August 7, 1900.

A FRIEND.



## From the Eastward.

Extremes may sometimes meet, but our "East" is not at all likely to become "West," for the simple reason that we like our flowing streams and pine forests too well. Pine water and cheap lights are among the rarest blessings of the toiling millions of earth. But we have some other things over here that count up well in values when riches are being estimated. Besides our concentration of railroads putting us in immediate practical connection with all the world, our many mills, factories and mammoth mercantile establishments, we have some churches and Christian people who and which are doing some effective and wholesome work for the Master.

The "revival season" is on with us just now and has been for a little while; notwithstanding the rains and floods. A meeting of a week's duration with Harmony church, near Crane, was one of the interesting features of the season. Bro. W. J. David, so well known as one of the best of our Foreign Missionaries in Africa for so long, and also the founder under God and phenomenally successful pastor of our Fifteenth Avenue Baptist church, was with us and did the work in the pulpit. For appropriate selection of subjects, plainness of analysis, pointed presentation, clearness of illustration and earnestness of appeal, we have seldom if ever heard his equal. A semi-holiness meeting was in progress two or three miles away, which held off some of the people, but good congregations waited upon our ministry, and a delightful state of revival arose and grew into happy conditions, and the church was set well forward on the King's highway toward the "Heavenly Canaan."

Of course, Zion never travels but she brings forth sons and daughters," even though the material be ever so scant, as in this particular instance. Four happy converts were received for baptism, and one or two others are sure to follow. Surely such a meeting is of the Lord, and such a preacher as Bro. David is entitled to the confidence and love of the brotherhood, and such a workman is worthy of his hire.

Immediately following at Pachuta, six miles west, we had Bro. O. D. Bowen in another one-week's meeting. Bro. Bowen is too well known to need special reference to his record. It will be enough to say that for more than a quarter of a century he has been successfully "holding forth the word of life" in the East, is everywhere known as "the beloved Bowen," and as one of our most successful pastors, missionaries and evangelists. It was our first experience with him in a meeting, but we doubt if he ever preached better, if indeed as well, as in our meeting. We devoutly thank the Lord for such preachers as David and Bowen, and earnestly pray that their tribe may greatly increase.

Our meeting at Pachuta was of a high order in the revival line. Such a quickening of Christian experience and toning up of religious life as we had is beyond all price in spiritual value and helpful conditions. As at Harmony, we received four bright and promising converts for baptism, and have a reasonable assurance of several others out of a community of exceedingly scant material.

It was our privilege to have with us most of the time in the meeting our brother Rev. W. R. Butler, one of the "men of God" who has wrought well in the Master's vineyard, and though of near fifty years' continuance, is still able to do large and valuable service. He has baptized near 2,000 people and been instrumental in special meetings in the conversion of near as many more, besides all of the excellent work he has done in his several pastorates. He now has three churches, or more properly missions, where he is doing good service in "strengthening the things that remain" and "holding forth the word of life" to many of the unconverted. He rendered excellent service in our meeting in prayers, talks and exhortations, and showed most effectively that the love of God and souls was in his heart, and zeal, earnestness and good ability was in his person. Yet this dear brother is compelled to walk to the churches he serves. He is the one we have asked the brethren to help us to supply with a conveyance, so he could reach the people and do more and better work. We have received scarcely half enough yet for that purpose.

Brethren, pardon us for this one more request to help. We have almost grown weary in making these appeals, but how can we hold up when we know this faithful man of God is patiently trudging along week by week through the country and preaching to people who are not able to provide him with a conveyance or even afford him an adequate support? Dear brethren, please send us a dollar or two, and help this good man to do the Lord's work.

Yours in love,  
Address J. A. HACKETT,  
Meridian, Miss.

## Care of Young Converts.

Many young people come into our churches. In all good faith they accept Jesus Christ as Savior and Lord. They are the subjects of a great and momentous change, a change of which God is the author, and the holiness and happiness of heaven the consummation. They are young and weak disciples. They are lambs, and need special and tender care.

Jesus, "the good Shepherd," has a peculiar and tender regard for the little ones of his flock. Isaiah predicted of him: "He shall feed his flock like a shepherd; he shall gather the lambs in his arms, and carry them in his bosom." After Peter's recovery from his grievous fall, and restoration to the pastoral office, Jesus said to him, "Feed my lambs." Paul entreated the Ephesian elders, "Take heed unto yourselves, and to all the flock over which the Holy Ghost hath made you overseers, to feed the church of God which he hath purchased with his own blood." It is evident that care for the flock of God, and especially of the young and weak, is dear to the heart of Jesus. The pastor who does not give special attention to the care of young converts has not a shepherd's heart, and neglects an important duty of his office.

Young converts need instruction. They have taken in some precious truths. They have tasted, learned by experience, that the Lord is gracious and merciful. Yet they know but little about the facts and precepts and duties, the privileges and promises, of the gospel. They are willing to learn, and

will prize instruction from a real pastor. They "desire the unadulterated milk of the word, that they may grow thereby." To teach them to know and train them to do God's will is a great privilege and responsibility of the pastor. The instruction should be suited to their capacities, wants and circumstances. They have "need of milk and not of strong meat."

Young converts should be trained in universal obedience. This work should begin immediately. Jesus said to his immediate followers, "Go make disciples among all nations, baptizing them into the name of the Trinity, 'teaching them to observe all things whatsoever I have commanded you'—not only cause them to know me so as to become my disciples, but also train them to do my will in all things. Young Christians are willing, and often anxious, to serve. They will easily learn that their business in the world is not so much to prepare to get out of it as to serve God in it. They wish to give the redeemed life to the Redeemer. The master, the impelling motive, is gratitude, not fear. Happy the pastor who will lead this fresh eternal life into joyful worship and grateful service.

The methods of teaching and training must vary with diversified circumstances. Bible classes may be formed for the special benefit of young Christians. Sermons may be preached suited to their necessities. What is better, instruction adapted to their wants should be mingled with the regular pulpit ministrations. No pastor should neglect personal, sympathetic, private intercourse. In this way he can best correct faults, strengthen good resolutions, guide and encourage in useful effort. The study and worship and work of the Young People's Union will be inspiring and uplifting with a wise and enthusiastic and devout leader.

Young Christians often need warning and reproof. They are weak, inexperienced and impulsive. Their amusements, associations and employments are encompassed with many dangers. They need to be guarded against temptation. Sometimes they need reproof. Paul wrote to Timothy, a young pastor: "Reprove, rebuke, exhort, with all long suffering and doctrine." This duty is delicate and difficult, and it requires great wisdom and sympathy. But judicious reproof is to a real Christian what pruning is to the fruit tree; it makes it more fruitful.

One of the greatest needs of young converts is encouragement. They are not only weak and inexperienced, but many of them are timid and faint-hearted. They enter the Christian life with buoyant hope—ardent desire and bright expectation. They are not prepared for the wiles and assaults of Satan, for failure under trial and in service. They are harassed with doubts and fears, are tossed from hope to despair, from joy to sorrow. They need a gentle hand to bind up their wounds, a sympathetic heart to share their griefs, a wise counsellor to dissipate their fears. How helpful is the care of a true and kind-hearted shepherd! Who can forget how sweet the memory, the faithful admonition, the encouraging word of an undershepherd of Jesus who loves the weak ones, the lambs of the flock!

In this way the little ones of Christ may be nourished, strengthened, refreshed, comforted, and confirmed in the faith. To this work pastors are specially called. No work is more important and promises larger and quicker results. On the proper discharge of this duty depends the growth and prosperity of the churches. Dear fellow pastor, "think on these things."

H. F. S.  
Vicksburg, Miss.

1900,

## Ministerial Education.

We beg the friends of Ministerial Education to help the work now. For four months no appeals have been made for this work, and very small contributions received for it. The little amount of money sent in has been spent doing some repairs on our buildings and paying our part of Convention expenses. So our treasury is empty.

A few weeks now and the College session will open. Our Board assisted 24 ministerial students last year and now we are expecting full as many, and perhaps more. Already 17 applications have been received, and they are coming in constantly. We need money to buy provisions for these. Will need about \$80.00 per month for the entire session.

## WHAT WE ASK FOR.

We beg the friends of Ministerial Education to assist us now. If possible, send us some money by the 1st or 10th of September. We need it to get ready for the ministerial students, who will soon be coming in.

## AT ASSOCIATIONS.

We ask that at every association meeting this fall, the friends of Ministerial Education will see that the subject is well represented. Our associations furnish an excellent opportunity of helping the work and laying a good foundation and assurance of support for the months to come. Therefore we ask that at those meetings the work of Ministerial Education be well looked after and subscriptions certainly taken for it.

## LADIES' SOCIETIES.

We ask the Ladies' Societies all over the State to help us also. They have always sympathized with this work, and responded liberally to its appeals for help. They built our first minister's cottage here at Mississippi College, and gave an impetus to ministerial education among our people that may last for ages.

## OUR PASTORS.

Most earnestly we appeal to the pastors of our churches. Remember, brethren, you are the leaders of our denomination. You have the confidence of our people. The churches love you and will do what you say. Therefore please bring this work of ministerial education to their notice; tell them what to do for it and they will do it.

Finally, please notice that every dollar sent in will go directly to the support of the ministerial students. No houses to build, no repairing to do, no debts to pay. All, every dollar, will go to buying food, bread and meat, wood and coal, for the winter; to the support of poor young men, whom God has called to his ministry, and who are longing and striving to get an education, that they may be better prepared for the great work laid upon them.

A full report of the work of our Board of Ministerial Education for last year, may be found in State Convention Minutes, pp. 24, 25.

When practicable, send money to W. T. Lowrey, Pres., or to the undersigned.

GEO. WHITFIELD, Sec.  
Clinton, Miss., Aug. 17, 1900.

## THE BAPTIST.

## Home Affairs.

The season for Associations is almost at hand. In the east we begin with Lebanon, which is to meet with the Hattiesburg church, Thursday before the first Sunday in September. This is one of our youngest bodies; but for vigor, system and efficiency, is taking the lead.

Emmanuel church, of Meridian, has its membership in the Lebanon Association, and has illustrated successfully some neglected scriptural methods. It not only promptly pays its pastor, but gives more to missions and the benevolent objects of the Convention, considering its strength, than any church within my knowledge.

Its financial report to the Association this year is worthy of special notice. With a membership, all told, of only forty-six, it has raised over six hundred dollars for the various departments of general work outside of pastoral support. Nor does it deal in promises. Elder Chas. Elliott is its efficient pastor, and he has as a help meet the noble daughter of our beloved brother, Dr. Hackett. Charles, Jr., though quite young, is a promising boy.

But I have perhaps been too explicit, and left scarcely sufficient room to speak of old Mount Pisgah, our oldest Association. That meets later in September. Everybody knows its self-sacrificing and uncompromising Moderator. He is firmly fixed in his convictions of right, and is as candid as kind in his declarations.

All the churches of Mt. Pisgah are missionary; but they generally follow what they consider old methods, believing them more scriptural than plans of estimated more modern date. It has done a grand work; but the day of progress presses it sore, and while members do not rail against churches practicing other methods, they evidently deprecate what they esteem as practical departures from "the old paths."

L. A. DUNCAN.

## Justification.

Last week's BAPTIST has an article on Justification, by Rev. Mr. Lawrence, of Greenwood. There seems to be some new theology in it; hence I ask some questions:

1. In what sense is it, that God cannot pardon sin?
2. What is inherent righteousness?
3. What is the difference between actual righteousness and imputed righteousness?

J. W. REYNOLDS.

## Chickasaw Association.

The Chickasaw Association will meet with the Stonewall Baptist Church, on Friday evening before the 4th Sunday in next month and hold a Sunday-school Institute that night, commencing at 8 o'clock, p. m. Dr. R. A. Venable has been requested to preach a sermon on the distinctive principles of the Baptists; the time will be given on Saturday, but I presume it will be on Sunday at 11 a. m. Brethren have been selected to write the reports.

W. H. PATTON.

Shubuta, Aug. 13, 1900.

## DEAR BAPTIST:

The freshest in April and the rains in June had prevented our meeting of days. Our beloved pastor, Dr. J. A. Hackett, had just been in a two weeks' meeting at Harmony and Pachuta and after preaching an appropriate sermon, said if the church felt like protracting this service Dr. R. A. Venable would come down Monday evening and do the preaching; and it was done. Those who attended had a feast of ten pointed, pungent, gospel sermons, and closed Saturday with interest. He uses no high-pressure methods to increase the church roll; he believes the gospel is God's power to save souls, and he preached salvation by faith and leaves the result with God. While no "one joined, yet good was done and we expect to gather fruit from the meeting. The congregations were not as large as we hoped for, on account of prejudice, hot weather, sickness and the country people knowing nothing of the meeting. We got better acquainted with our pastor and he improves on acquaintance.

W. H. PATTON.  
Shubuta, Miss., Aug. 14, 1900.

## Endowment of Mississippi College.

That there is a real necessity for the endowment of Mississippi College will, I think, be admitted by every thinking person, but the problem which must be solved is, how can this be done? It is not possible to raise a cash endowment, but may it not be possible to have such endowment secured and allowed to remain in the hands of the subscribers for some years, thus giving the College the use of the interest and at the same time allowing those who are willing to help in the matter a reasonable time within which to pay the cash? It occurs to me that this may be done, and I suggest the following as an outline of a plan:

1. All persons who are willing to subscribe as much as fifty dollars toward the endowment to be allowed to give a note for the amount, to be paid in five years; subscriptions in excess of fifty dollars may be divided into notes of fifty dollars each, if so desired by the maker.
2. All such notes are to be secured by either deed of trust on real estate or personal security, to be approved by the finance committee of the Board of Trustees, and to bear interest at the rate of 6 per cent. per annum; interest to begin when the amount of \$100,000 is secured.
3. Each maker of note or notes may reserve the right to pay his or her note or notes at the expiration of any year.
4. Interest to be paid annually, and failure to pay such interest will, *ipso facto*, mature the entire debt.
5. The interest collected to be used in support of the college.
6. If any one prefers to pay cash instead of giving notes, he may do so, and amounts so paid shall be turned over to the Board of Trustees for investment.
7. Subscriptions under fifty dollars must be paid in cash.
8. No subscription to be binding unless the amount of \$100,000 is secured.

JOHN T. BUCK.



## The Demands of the Twentieth Century.

BY REV. JOHN CLIFFORD, D.D.,  
IN "WATCHMAN."

## PART III.

## THE VALUE OF THE INDIVIDUAL.

You see what this discovery is at a glance. It is that doctrine of the infinite value of the private man, preached so luminously and inspiringly by Emerson fifty years ago. It is what Dale described as the "ultimate principle of Protestantism;" it is Luther's doctrine of "justification by faith;" it is the familiar "right of private judgment;" it is the principle of "soul freedom" preached by that pioneer Baptist, Roger Williams, or of "liberty of conscience" rediscovered and promulgated by those other Baptists, Leonard Busher and Thomas Helwys, and it roots itself in Christ's revelation of the inculcable worth and divine greatness of the human soul.

Will you measure for me what that idea is going to achieve? Is it possible to forget that march through the coming age? See what revolutions are in it! That is the battering-ram that will beat down to the ground the lofty walls of priestism! That is the fire that will burn and burn on, till there is not a tag of slavery left. That is the foe Romanism dreads, as Cardinal Vaughan has recently shown us, by his excommunication of Dr. Mivart, who had chosen the Roman church as a young man, and served it through a long life as a loyal son, but found at last the impassable gulf that exists between that church and all freedom of thought.

It is this idea that is destined slowly, but surely, to make an end to "clericalism" in political government, and especially in the education of the child. Man will not always be under the heel of the priest.

## THE MOVEMENT TOWARD UNITY.

Another outstanding feature of the mind of today, prophetic of measureless good for the next century, is the feeling for the unity, solidarity, and universal fruition of life.

Humanity is slowly but surely realizing its oneness. Notwithstanding the constant action of divisive forces of immense strength, human unity is in the ascendant. False ideas divide. Corrupt institutions alienate. Obsolete customs cherish caste and feed class prejudice. War fosters hatred, revenge, malice, greed, brutality, and all uncharitableness. Even education, and property, and religion are still operative amongst us as prolific causes of division; but Amiel acutely says, "Humanity, having organized itself on the basis of dissimilarity of individuals, is now organizing on the basis of their similarity." The trend of life towards unity is seen in every direction. Liberty is at once the path to, and the goal of, unity. In fact, the application of the teaching of Christ Jesus to the widest areas of human life will alter our conception of patriotism, expel the selfishness that narrows it to a particular section of the family of God, and make it as broad as humanity itself. We shall be patriotic for the sake of humanity; and never for the sake of the mother country against the colony, or the mother country against the

world. A selfish patriotism is unchristian. Humanitarianism is an essential part of genuine ethics, and the Democracy to be worthy of its name must be thoroughly humanitarian.

## THE SENSE OF RESPONSIBILITY.

Inseparably associated with this feeling of oneness of human life all the world over, there has grown up a sense of personal responsibility for other people's lives; for the quality of their lives, for freeing them from the burdens they have inherited through the evils accumulated in society for generations; for relieving them from the pressure of brutal conditions and passions, for adding to their intellectual, emotional and spiritual wealth, increasing the value of the content of life, making it richer, nobler, and expanding their being in the direction of mind and heart. There is a struggle for the lives of others.

What this newly developed sense will demand in the coming century no tongue can tell. It will insist on the stoppage of war by showing that our boasted civilization is only a thin veneer, a lacquered barbarism, a huge imbecility, so long as we cannot live without the horrible butcheries of the battlefield. It will force us to admit with Mommsen that every war is not only a calamity, it is also an infamy." It will prove that the Hague Conference was not a will o' the wisp, but the rising of the Sun of righteousness with healing in its wings; not a wild dream, but a prophet's message, interpreting the world-consciousness, which affirms that mankind is really a brotherhood, and not a gathering of wild beasts. The people will insist on disarmament, and not learn war any more.

It will condemn the intolerant and aggressive imperialism that turns the "flag" of the country into a "commercial asset," provokes a war for filling the purses of the rich, and uses man—black, brown, red or white—for the sake of satisfying an insatiable greed for power. It will lift up the last stumbling stone from the path of woman, abolish the masculine tyranny that has reigned so long in Church and State, in education and in civic service, and secure for woman the fullest use of her God-given faculties in the promotion of religion, sobriety, freedom and justice. It will make society the guardian angel of the child, nursing its infancy with wisdom and affection, meeting its wistful and eager questionings with truth, and drilling its wonderful faculties from the first so as to evoke power, maintain innocence, inspire faith, and form Christian character.

For out of this sense of unity and the acceptance of the undeniable responsibility of each for the welfare of all will come an irresistible demand for the equality of opportunity in the fruition of life, and in the use and enjoyment of the boundless heritage of the human race. As the nineteenth century has voiced the passion for accumulation and for progress, and made the life cry of the generation "on, and always on," so the twentieth will express the deeper and nobler sentiment of the just distribution of the world's good, each man regarding his share in the stock as a sacred trust and charge committed to him by God for the good of each child of the family. The race for wealth will no longer be

regarded as the worthiest object of human effort.

We feel we must free the world of the causes of social discontent. The disinherited members of society must be restored to their legitimate place at the crowded tables of life. The heritage is ample. It is the allotment that is wrong. Our eyes look towards a future of material and moral amelioration. Collectivism is one of the commonplaces of our time, one of the presuppositions of our municipal and legislative activity. The world is not going to end in universal selfishness; but in the equal and loving results of the past ages of toil and struggle, the actual partnership of the "good things" of the Lord; and property itself shall become a means of communion with God and men. The Kingdom of God must come here; the golden age is in the future, not in the past. It is the will of God that evil should cease to be, and cease to be through our better education improved social organization, our intellectual advance, our spiritual regeneration, and so all the good of life be equally available by all human beings, and men enjoy God in all things and all things in God. I see it coming! The dream of the early Baptists of the "Kingdom of God on earth"—a dream of stupendous import in those days—is in course of fulfillment. I see its dawn in the general awakening of the insular mind by contact with the wider world, in the strange social programmes of the successors of the Pharisees who ask our Lord whether the Kingdom is not about to appear, in the impatience of the disciples of Christ, who, looking out on a world that seems all opportunity, say, "Lord, wilt thou not at this time restore the kingdom to Israel?" I hear it in the social club, in the debate of the Senate, in the growing unity of the church, in the conflicts of the theologians, in the cry for the nationalization of the land, for the protection of the weak, the redemption of the criminal, and the uplifting of the submerged tenth, and chiefly in the universal condemnation of the anti-social implications of an exaggerated individualism. I see it in the socializing of the individual will, and the acceptance of the creed that each Christian is a source of social righteousness!

We must begin where Christ did—with the life of the individual. What can a man give in exchange for that? That is first and last. It is the better man, the best man who is wanted, and will be wanted through the century; the better men, compacted together in "sanctified groups," forming better Christian churches, and showing their higher quality in leading the entire life of the world, the world of thought and of literature, the world of politics and of art, the world of commerce and of science, the whole realm of human life.

It is infinitely more necessary that the truth should hold us, so that we cannot help living it, breathing it, and speaking it. It needs the best men and the best churches to carry the best cause to victory; the men and the churches of the finest manhood, of the tenderest sympathy and self-forgetting love; men and churches who will have no purpose but such as can be entirely subordinated to the glory of God our Redeemer. More Christian

## SUNDAY SCHOOLS.

A number of Sunday schools are falling in with the suggestion and action of Col. Binford and his Duck Hill Sunday school, and are giving one collection out of every month to the Orphanage.

A dear friend who had means recently died in North Mississippi, and directed in her will that \$200 be given to the Orphanage. The heirs have written us that they wish to use this legacy in fitting up a room for the sick in the Orphanage. This will be done just as soon as the brick building is finished, and the legacy is held in trust until that time.

We thank the Lord and take courage.

L. S. FOSTER.

## Blue Mountain Chow Chow.

BY ST. CLAIR LAWRENCE.

Many of our people forget, else they have never known, that education begins at the mother's knee. Every word spoken within the hearing of little children tends to the formation of their character. Parents, think of that.

On the 27th ultimo Mr. S. B. Barclay and Miss Alice Jennings, of Bluff, Miss., were married by the writer at the home of Bro. McLeroy. On the 7th inst. they were, going hand in hand down into the Jordan, baptized by Bro. W. E. Berry into the fellowship of Academy church near their home. They are young and have chosen the path of wisdom in the pursuit of life's fortune.

Rev. J. N. McMillen is assisting Bro. J. D. Anderson in a meeting at Providence church, of which the latter is the pastor. Hattiesburg has given their pastor a two weeks' leave of absence, and he is giving his boyhood home the advantage of his labors for the time. May the Lord abundantly prosper and gloriously revive the Providence saints.

The fifth Sunday meeting of Tippah Association for last month convened with Academy church near Cotton Plant and was well attended. Services were protracted through the following week, the writer assisting Pastor W. E. Berry. The results were glorious. The Lord was manifestly with us. Not only was the church revived, but sinners saved. Not less than twenty persons were united with the church. Bro. Berry baptized fourteen willing subjects on the 14th instant, and others are awaiting baptism.

The writer was called upon to preach the funeral of Sister Walter Covington, who departed this life on the 7th inst., at her husband's home near Dumas. The service was largely attended, characterized by many expressions of sympathy from a host of friends. Sister Covington was a member of Clear Creek church, at the cemetery of which she was buried on the 8th instant. She was baptized some ten years ago by Bro. Cossett, since which she has lived a devotedly Christian life of unusual consecration. Condolence to her Christian husband and dear children, of which there are three living; also to her brothers and sisters and especially to her aged father, Bro. J. Shackelford, a deacon of her church, who has already passed the age of three-score and ten.

## Missionary Day.

The programs are now ready for Missionary Day in the Sunday Schools. It consists of an order of exercises in the way of a program proper, a supplement with recitations and songs, a mite box for collections. The program was prepared by the women's Missionary Union, and is very beautiful in design. It is printed by the Sunday School Board, and is furnished without cost to any who may wish to use it.

The last Sunday in September is the day set for this service. It will be Review Sunday and therefore the regular lesson will not be interfered with. Many testimonials have come to us as to the value of this service, and we earnestly hope that all our Sunday Schools will on that day have a special service and take up a special collection for missions. This money is intended for Home and Foreign missions. The collection, however, should be sent to the Sunday School Board at Nashville, and it will then be forwarded to the other two Boards. It is very important to have the money come through this channel, otherwise we cannot tell what the day yields, and credit cannot be given to the schools. We hope every school will take a missionary collection whether you use this special service or not. We have aimed to send to all superintendents sample copies of the programs. If any other desire them, or if we have overlooked any, we would be glad to hear from you at once.

Earnestly hoping to have your co-operation in this day's service, we remain,

Yours fraternally,

R. J. WILLINGHAM, F. M. Board,  
F. H. KERFOOT, H. M. Board,  
J. M. FROST, S. S. Board.

## Sulphur Springs.

We have had two great meetings since we returned from Miss. The last was with Bro. Robert Merrill, well known in Mississippi, as he was a full graduate of Mississippi College. "Bob" is doing a fine work at Sulphur Springs, Texas. He is loved by every body in the town, and has one of the prettiest church houses and one of the best churches with more than five hundred members. One hundred members united with the church; eighty-seven for baptism, and quite a number yet to unite—twenty-five with the Methodist; and a number gave their names to unite with other denominations. Some of the choicest men on earth are in this church. At the close of the meeting the Deacons handed us \$462.00, and the church made the pastor and his wife a present of \$105.00. Just like a Texas church to do that. They handed Mrs. Williams \$25.00 in gold as an appreciation for her sweet singing. We are going to have the State Convention at San Antonio, Texas, in one of the largest and most beautiful auditoriums in the South, it is being built by our city, over the city market, will have a seating capacity of 7,000. The Baptist State Convention will be the first Convention to use it; as they have been invited by our city, mayor and council. Mayor Marshall Hicks is a high-type, Christian gentleman, and with the council will make it pleasant for all who attend. Bro. Editor, come over and let me entertain you in my Western home during the Convention. May the Lord bless old Mississippi and all the brethren, is my prayer.

SID WILLIAMS.

Of course, there are many others who will help on this fund, and will be heard from in due time.

## THE WELSH FUND.

We have before mentioned the kind proposition of Bro. George L. Welsh & Son, Shuqualak, to be one of one hundred to give ten dollars in raising one thousand dollars for a new brick building. That fund now stands as follows:

George L. Welsh & Son.....	\$10 00
Caldwater Sunbeams (half).....	5 00
Mrs. R. O. Carver, A. B. Hicks and	
Chickasaw Association (half).....	5 00
J. L. Huggins and wife.....	10 00
A "Gem Reader" (unknown).....	10 00
Mrs. Annie G. Williams, Grenada.....	10 00
Total.....	\$50 00



# THE BAPTIST.

Published Every Thursday,

—BY THE—

Mississippi Baptist Publishing Co.,

—AT—

JACKSON. — MISS.

T. J. BAILEY, EDITOR AND MANAGER.

Entered at the Post Office at Jackson, Miss., as mail matter of the second class.

Obituary notices, whether direct or in the form of resolutions, of 100 words, and marriage notices of twenty-five words, inserted free; all over these amounts will cost one cent per word, which must accompany the notice.

A limited number of reliable advertisements will be inserted.

All communications on business, and remittances should be made to THE BAPTIST, Jackson, Miss.

Manuscript to be printed must be written on one side of the paper only.

No communication will be printed unless it is accompanied by the name of the author.

It is requested that all remittances be made by money order or registered letter. Do not send check on local bank.

In requesting change of post office, do not fail to name office from which and to which the change is to be made.

## Disturbed.

Our honored contemporary, the *Christian Observer*, of Louisville, seems greatly disturbed over the appearance in a Florida Baptist paper of a sermon by Rev. John Robertson, of Glasgow, Scotland. Mr. Robertson was once a strong believer in all the Presbyterian Confession of Faith, and was very much honored in Presbyterian ranks. But finally his views touching the ordinance of baptism underwent a radical change. He got himself baptized, and now occupies the Baptist position in regard to baptism. If he has changed his views with reference to any other doctrine, we are not aware of it. It seems that the *Observer* would repudiate Mr. Robertson, because he has taken a position which is clearly supported by the New Testament and the acknowledged scholarship of Christendom. We agree with the *Observer* that Mr. Robertson is too severe in his language, and not brotherly in spirit; but, after all, we have a notion that what hurts our honored Presbyterian brother most of all is not the severity of language nor the bitterness of spirit found in Mr. Robertson, but the truth which he maintains.

We must beg our Presbyterian editor not to disown Mr. Robertson, because he believes and teaches that nothing is scriptural baptism but the immersion in water of a believer in Jesus Christ. This is the clear, unvarnished truth of the New Testament.

He also makes much ado over his assumption that "thirteen out of every fourteen English-speaking Christians in the world believe in and practice infant baptism." Let the assertion be granted, and then nothing is proved. It is safe to say that "thirteen out of every fourteen" of the inhabitants of the world reject true Christianity altogether; but this does not prove that there is no true Christianity.

## THE BAPTIST.

Our Presbyterian brethren have spent much time in fighting New Testament baptism. The majority of Presbyterian ministers despise it, while Presbyterian scholarship has always stood for it. Presbyterians have had very sharp contentions among themselves about the ordinance. When the Westminster Assembly of Divines met to frame a creed for the Presbyterian church, one of the questions which consumed a large amount of time was, "Which shall we adopt, affusion or immersion?" After much discussion the vote was taken, and stood 25 for affusion and 24 for immersion. Thus one man decided the question for the Presbyterian church. Twenty-four said: "We stand for the Bible act of baptism"; twenty-four said: "We stand for affusion." One man said: "I settle the matter in favor of affusion."

Understanding, as we do, the import of baptism, we can conceive of nothing more irrational than Infant Baptism, and certainly nothing with less New Testament warrant. Baptism is represented as an outward expression of an inward possession. It has always appeared to Baptists that an expression or declaration, which had nothing to express or declare, was false.

We honor the motive of our pedo-Baptist friends who have their infants sprinkled as a dedication to God, but we pity those who claim scripture authority for the act. Baptists believe in dedicating their children to God in earnest prayer, but, finding no scripture authority for turning the dedication into a ceremony, they content themselves to offer new-born children to God in prayer, and wait till these children shall personally experience a change of heart, and express for themselves this change to the world, in baptism.

## Brooksville.

Our revival meeting of ten days at Brooksville closed last Tuesday night, the 6th inst. As our new church was not quite finished, at the kind invitation of the Cumberland Presbyterians, we held the meeting in their house. It was a very enjoyable meeting, so expressed by the large congregations present at nearly every service. The visible results were five accessions—one by letter and four by experience. Bro. Grace, from Macon, did the preaching. Bro. Grace is a good speaker, a clear reasoner, and the people were delighted with his sermons. We will be glad to have him come again soon.

M. V. N.

Brooksville, Miss., Aug. 14, 1900.

## Lebanon Baptist Association.

This body will meet with the church at Hattiesburg, on Thursday 10 a. m., before the 1st Sunday in September. It is our hope that the meeting will be largely attended, and that a number of our brethren in other sections of our State will favor us with their presence. No fear should be felt that Hattiesburg may not be able to care for all, for that church would hardly fear to invite the State Convention to meet with them. Come then and meet with one of the most vigorous Baptist bodies you ever saw. It is like a live wire, and means business.

O. D. BOWEN, Moderator,  
Ellisville, Miss.

August 23,

## Questions and Answers.

### Query for Baptist.

A church holds an election for pastor at its regular conference time, vote cast legitimately by written ballots, and no objection made and no candidates nominated; there were 61 votes cast. One minister received 31 votes, one minister received 29 votes, and one minister received 1 vote. After the result was declared a motion was made by a member, who voted with the minority, to make the election unanimous. There were 14 votes against unanimity. What is the church to do?

With reference to the above, it is clear, that an attempt was made to make the call of a pastor unanimous, and the proposition failed, for it is certainly a fact, that it requires a unanimous vote to carry a proposition unanimously.

It appears from the statement above, they all were united on one man except fourteen. It has been the custom of Baptist churches always to settle all questions by a majority vote, except the reception of members, which requires a unanimous vote.

As to the question, "What is the church to do?" I answer, let the majority rule.

### Help Moorhead.

I have now been preaching at Moorhead since January, 1900. Since going there I thought it advisable and practicable to organize a Baptist church. On the 29th of June, during our days of meeting there, we succeeded in organizing a church, consisting of eight members, who are willing to work for the Master; but these eight are not able to do all that is needed to be done just now.

I know that appeals have been made to the brotherhood at large, and for very important places, but may I not also enter one for the little band at Moorhead? Since I have been there we have been worshiping in a hall which has been kindly tendered us. The hall is used for almost everything, and is very unfortunately located for church worship. Brethren, we need a house and need it very bad, and whatever contribution you may make, it will be received very gratefully.

Moorhead is located about half way between Greenville and Greenwood, on the Southern road, where it is crossed by the Y. D. road.

The town is fast building up. A cotton factory is now building, an oil mill is about completed, and there are about thirty cottages and dwellings going up; but, brethren, remember that the capital that is doing all this is not in Baptist ranks. Therefore we ask you, while you are remembering other places, do not forget to send us a contribution for Moorhead.

Our failure to take hold of such places at the appropriate time has often been detrimental to our Baptist cause, and I trust that our opportunities shall not be overlooked.

Some of the brethren have already said that they were ready to help us when we called upon them. Thanks to you, brethren. May others follow you in the good work.

Yours in the work,

L. F. GREGORY,  
Itta Bena, Miss.

1900.

## Sunday School.

### LESSON FOR AUGUST 26, 1900.

BY W. F. YARBOROUGH.

JESUS THE GOOD SHEPHERD.—John 10: 1-16.

GOLDEN TEXT.—The good shepherd giveth his life for the sheep.—John 10: 11.

Clearly this lesson follows the last in immediate succession, and is most likely a continuation of the same discourse. This is indicated by the words "verily, verily," which are never used in the beginning of a discourse. It is in the nature of a reproof to the Pharisees for excommunicating the blind man who had been grateful and courageous enough to stand up for Jesus, his friend and benefactor.

### EXPLANATORY.

*True and false shepherds.* 1-7. In an allegorical picture Jesus describes the conduct of the men who have set themselves up as religious teachers, shepherds of Israel. The figure of the shepherd and his sheep is a familiar one in the scriptures, and, when understood, as it was by the people of Oriental countries, it is full of beauty and tenderness.

The picture as outlined by our Lord must not be applied in all of its details. There are in reality two pictures—one of the shepherd; the other, of the door. The first is explained in verses 7-10; the second in verses 11-16. The two ideas are blended in the allegory in the first six verses in a complex, indistinct form. The most prominent feature, in a general view of the picture, is the contrast between true and hireling shepherds. Israel seems to be represented by the sheep fold. The false shepherds may be known by their manner of access to the fold. If they do not enter in by the door they may be set down as thieves and robbers. They are self-seekers, and what they cannot get by stealth they will gain by violent means. A thief obtains by stealth; a robber, by force. What is meant by the door is not clear, but there is no need to depart from the explanation that Jesus himself is the door, just to save the rhetoric of the passage. These self-appointed shepherds, with whom he had come in contact, had gone into the fold as thieves and robbers without any reference to Christ as the legitimate way of entrance. They had not been recognized by the porter, that is, "the spirit acting through his appointed ministers," nor by the true sheep of which the blind man was a representative. In contrast to such selfish and rapacious shepherds, Jesus points out the character of the true shepherd. His reference is more to the character, than to the person of the shepherd. True, he is the ideal shepherd, but the thought may easily pass from him to other true shepherds—his under-shepherds. The marks of the true shepherd are, that he enters in by the door, the porter opens to him, the sheep hear his voice, he calls them by name, he leads them out, he goes before them and they follow him. On the other hand they will not follow a stranger, but will flee from him because they know not the voice of strangers. The recent act of the Pharisees had been very strikingly set forth,

## THE BAPTIST.

but they pretended that they did not understand the parable or allegory which Jesus had just used.

*Christ the door.* 7-10. "Therefore," in the beginning of V. 7, shows that what follows is in the nature of an explanation or application of the preceding. Jesus said plainly, "I am the door of the sheep." Through him is the entrance to the true fold for both shepherds and sheep. If a shepherd goes in any other way he is plainly a thief and a robber, and the sheep will not hear him. Coming down to the sheep, if any man enters in through this door he finds salvation, high privilege and abundant provision. Verse 11 gives us a transition from Christ as the door to Christ as the good shepherd. With respect to the fold, he is the door; with respect to the care of the individual sheep, he is the good shepherd.

*The good shepherd.* 11-16. Jesus introduces the shepherd relation by saying, "I came that they may have life, and may have it abundantly." This life is abundant for this world as well as for the next. Our possession of it is measured by our possession of Christ. The more of Christ we have the more abundantly do we possess the life which he gives. This life is a transferred life, made possible by his laying down his life for the sheep. His devotion for his sheep is seen in this laying down of his life for them. The hireling will flee when the wolf comes, because he cares not for the sheep, but the good shepherd bears the marks of an awful struggle with the wolf of sin. Under the care of the hireling, the wolf snatches them away and scatters the flock, but the good shepherd keeps them, and no one is able to pluck them out of his hand. Travelers tell us that to this day it is a disgrace among shepherds for one of them to leave his sheep to the mercy of a wild beast, and some of them can show scars gotten in conflict with wild beasts attacking their flocks.

Another mark of the good shepherd is that he knows his sheep, even knows them by name, and they also know him. This mutual knowledge of the shepherd and the sheep is compared to the fellowship existing between the Father and the Son. It is a blessed thought that we may have such intimate communion with the Shepherd and Bishop of our souls.

Still another mark of the good shepherd is his purpose of grace toward other sheep not of the fold then in mind. His reference is obviously to the Gentiles, who should come in as a component part of the true Israel. When the chief shepherd shall appear, then all the true sheep, of whatever name, shall be gathered into one flock (not fold) under one shepherd. In God's kingdom there may be many folds, but only one flock. While ecclesiastical differences may obtain there must be spiritual unity, and thus his prayer is answered that all might be one.

### PRACTICAL POINTS.

1. A false shepherd receives a fearful condemnation from the good shepherd.
2. The good shepherd owns his sheep. The Father gave them unto him.
3. The good shepherd loves his sheep, which love is measured by the giving of his own life.

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4. The good shepherd keeps his sheep so that no one can take them from him.
5. The good shepherd known his sheep and provides for all their needs.

### A Delightful Outing.

On Friday (17), upon the kind invitation of the good people of Flora, the entire Orphanage, except horses, cows, pigs and chickens, went to Flora for a pic-nic. The clever officials of the Illinois Central furnished us a special coach and a party rate for the crowd, and rendered every attention and courtesy that could be desired. The Flora people gave the day to the Orphanage, met us at the depot with carriages, surries and buggies, and carried us to their homes to rest an hour or two. At 10 o'clock we all gathered at the Baptist church, which by the way, had been struck by lightning and somewhat torn up around the pulpit one week earlier, and the children sang some songs and had some Scripture recitations, being greeted with a full house. Next we went to the pic-nic grounds in the front grove of that whole-souled Christian gentleman, Bro. W. B. Jones, where ice-water, ice-cream, fruit and a magnificent dinner had been prepared, and the entire town, of every denomination, had gathered to help give the children a good time. The inevitable pic-nic rain, however, drove us into a large public hall, where dinner was spread on a number of tables and the orphans were made the guests of honor. The dinner—well, we cannot do justice to that—was the very best and was sufficient for two such crowds. It was a feast to the children. The great-hearted W. B. Jones, who gladdens us with many a barrel of flour, took the lead, and the entire town seconded his efforts and the Baptist Orphanage enjoyed one of the most pleasant days in the life of its children. All honor and thanks to our kind hosts, and to the railroad officials for their kindness.

L. S. FOSTER.

### Blue Mountain College Opening.

Much to our regret, we shall have to postpone our opening until Wednesday, September 19th. The reason is this: The contractor who has our building in hand is also pushing a large contract in another State. He has assured us constantly that he would transfer force enough from that work to ours to get our dining hall building ready by September 5th. However, he has been having a great deal of sickness among his hands there and has not been able to bring the new force here. Hence, our building will not be ready on time. All our arrangements as to special cars, trains, etc., will stand, but all dates are set forward exactly two weeks. The building will then be ready.

Neither former pupils nor new pupils can hold rooms, except by making deposits as stated in catalogue, pages 2 and 3.

Rooms are being rapidly taken; we will not crowd our pupils; those wanting rooms should deposit promptly, as the present prospect is that all rooms will soon be taken.

Very truly,

LOWREY & BERRY, Proprietors,  
Blue Mountain, Miss.



## The Home.

Jacob's Sermon.

"Had a good sermon, Jacob?" my wife asked me last night, when I came home from church.

"Complete, Rachel," said I.

Rachel was poorly, and couldn't go to meeting much, so she always wanted me to tell her about the sermon and the singing and the people.

"Good singing, Jacob?"

"I am sure I couldn't tell you."

"Many people out to-day?"

"I don't know."

"Why, Jacob, what's the matter? What are you thinking about?"

"The sermon."

"What was the text?"

"I don't think there was any text. I didn't hear it."

"I declare, Jacob, I believe you slept all the time."

"Indeed, I didn't. I was never so wide awake."

"What was the subject, then?"

"As near as I can remember, it was me."

"You, Jacob Gay?"

"Yes; you think it a poor subject? I'm sure I thought so, too."

"No, he didn't preach—not to me, at any rate. 'Twas a woman—a young woman, too."

"Why, Mr. Gay? You don't mean it, surely. These woman's rights folks haven't got into our pulpit!"

"Well, not exactly. The minister preached from the pulpit, but I could not listen. I was thinking about my sermon. I will tell you about it. You know that young woman at the postoffice, Mr. Hyde's niece. She and I were the first ones at meeting, and we sat by the stove, warming. I have seen her a good deal in the postoffice, and at her aunt's when I was there at work. She is a pleasant-spoken, nice girl. We were talking about the meetings. You know there is quite a reformation going on. She was speaking of this one, then, that one, who was converted. There was quite a silence, and then she said, sort of low, and trembling in her voice, with a little pink blush in her cheek, and the tears just starting:

"O Mr. Gay, some of us were saying at the prayer meeting last night that we did so want you to be a Christian."

"Her cheeks flushed redder, and the tears fell. I knew she felt it, and it was a cross to say it. I never was so taken back in my life."

"Why, bless your soul," said I; "my child, I have been a member of the church for forty years."

"My tears came then, and I guess my cheeks would have been redder than hers, if they were not so tanned."

"Do excuse me, Mr. Gay," she said; "excuse me for hurting your feelings; but I didn't know you were a Christian. I never see you at prayer meeting or Sabbath school, and never noticed you at communion. I am sorry I've hurt your feelings."

"Tut, tut," I answered. "No harm done. I am glad you thought about an old man. I'm a member, as I said, but I haven't worked much at it, I'll allow. I don't go to prayer meeting or Sunday school because, well, I made the excuse to myself and other folks, that Rachel was poorly and needed me to stay with her, but I'm afraid the Lord wouldn't accept it."

"Just then the people began to come and I took my seat; but the looks and words of that young woman went to my heart. I couldn't think of anything else. They preached to me all the time. To think that some of the young folks in Wharton didn't know I was a member, and were concerned for the old man! I said to myself, by way of application. 'Jacob Gay, you've been a silent partner long enough. It is time you woke up and worked for the Lord; time to let your light shine so that the young folks can see it.'—*Golden Rule.*

## Good Enough.

"You have planned this board well, have you, Frank?" asked the carpenter of an apprentice.

"Oh, it will do," replied the boy. "It don't need to be too well planned for the use to be made of it. Nobody will see it."

"It will not do if it is not planned as neatly and smoothly as possible," replied the carpenter, who had the reputation of being the best and most conscientious workman in the city.

"I suppose I could make it smoother," said the boy.

"Then do it. 'Good enough' has but one meaning in my shop, and that is 'perfect.' If a thing is not perfect it is not good enough for me."

"You haven't made things look very orderly here in the back part of the store," said a merchant to a young clerk.

"Well, I thought it was well enough for back there, where things cannot be seen very plainly, and where customers seldom go."

"That won't do," said the merchant, sharply; and then added in a kinder tone, "You must get ideas of that kind out of your head, my boy, if you hope to succeed in life."

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The girls who don't sweep in the corners or dust under things, and the boys who dispose of tasks as speedily as possible, declaring that things will "do" if they are not well done, are the boys and girls who are very likely to make failures in life because the habit of inaccuracy has become a part of their characters.

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## ASSOCIATIONAL MEETINGS.

West Judson—Oak Hill church, 7 1-2 miles northeast of Pontotoc, Aug. 28.  
Yazoo—Goodman, Aug. 29.  
Copolah—New Zion, 5 miles west of Crystal Springs, Aug. 30.  
Lebanon—Hattiesburg, Aug. 30.  
Tippah—Beulah church, near Myrtle, Aug. 30.  
Strong River—Mt. Zion church, Simpson county, Aug. 31.  
Sunflower—Fried's Point, Aug. 31.  
Tallahatchie—Hickory church, 1 mile northwest of Laurel, Sept. 1.  
Chester—Beulah church, 2 miles from Weir, Sept. 1.  
Aberdeen—Pontotoc, Sept. 4.  
Judson—Hopewell church, 14 miles east of Plantersville, Sept. 6.  
Oxford—Batesville, Sept. 6.  
Columbus—Pheba, Sept. 7.  
Pearl River—Little River church, 5 miles east of Columbia, Sept. 8.  
South Mississippi—Jerusalem church, 2d Sunday in Sept.  
Chickasaw—Mt. Pleasant, Wallerville, Sept. 11.  
Zion—Fellowship church, 10 miles north of Eupora, Sept. 13.  
Carey—Gloster, Sept. 13.  
Bethel—Enon church, 12 miles southeast of Columbia, Sept. 15.  
Mt. Pisgah—New Hope, Neshoba county, Sept. 15.  
Tishomingo—Mt. Olive, 7 miles from Baldwin, Sept. 18.  
Bogue Chitto—Osyka, Sept. 22.  
Chickasaw—Stonewall, Sept. 22.  
Red Creek—Red Creek church, 7 miles west of Perkinston, Sept. 22.  
Springfield—Liberty, 4 miles from Forest, Sept. 22.  
Calhoun—Mt. Comfort, Sept. 26.  
Rankin County—Pelahatchie, Oct. 5.  
Ebenezer—Beaver Dam, 13 miles northeast of Augusta, Oct. 6.  
Liberty—Bethany, 10 miles east of Meridian, Oct. 6.  
Oktibbeha, Mt. Nebo, Newton county, Oct. 6.  
Hobolochitto—White Sand, 9 miles west of Poplarville, Oct. 10.  
Yallobusha—Corinth, 7 miles west of Tillatoba, Oct. 11.  
Central—Raymond, Oct. 12.  
Bethlehem—Concord, 10 miles northeast of Meridian, Oct. 13.  
Louisville—Nokubee, 18 miles from Louisville, Oct. 13.  
Magee's Creek—Beulah, 7 1-2 miles east of Tangipahoa, Oct. 13.  
Mississippi—New Salem, Franklin county, Oct. 13.  
Pearl Leaf—Green's Creek, Perry county, Oct. 13.  
Scott County—Morton, Oct. 13.  
Coldwater—Ebenezer, Oct. 17.  
Deer Creek—Leland, Oct. 18.  
Fair River—Pleasant Grove, Lincoln county, Oct. 19.  
Kosciusko—Sils, Oct. 19.  
Sipsey—Bethlehem, Monroe county, Oct. 19.  
Choctaw—Bay Springs, Kemper county, Oct. 20.  
New Liberty—Beaver Dam, 9 miles southeast Raleigh, Oct. 20.  
Tombigbee—Ebenezer, 24 miles south of Iuka, Oct. 20.  
Trinity—Mt. Pleasant, 14 miles north of Maben, Oct. 25.  
Union—Hermanville, Sept. 21.  
Harmony—Unity, Yazoo county, Oct. 27.  
General Association—Goodwater, Smith county, Oct. 27.  
Gulf Coast—Gulfport, Thursday before 1st Sunday in May, 1901.



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To be the "worthy son of a great and true man" is much, but "Tom" impressed us with more than this; he impressed us that he is now (not going to be) a child of the King. Yet in this he was not arrogant; for he constantly proclaimed himself such a great sinner that it took the life and death of the Son of God to redeem him, and that even now he is so sinful and unstable that nothing short of the mighty power of God can keep him out of hell. Some (pedobaptists) did not like the preaching, but our people are delighted and are studying the Scriptures as never before. We received 23 members—baptized 12 yesterday; some remain to be baptized; had baptized 14 this year previous to the meeting. We now long for two things: the conversion of some whose conversion we expected, but did not come. Second, the development of those who have come into such Bible Christians as shall be able to contend singly and alone for the faith once delivered to the saints. Amen.

R. A. COOPER.  
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This Institution has just closed its eighteenth successful session, with an enrollment of 382 pupils. In the eighteen years more than 6,000 students have received instruction in the MISSISSIPPI NORMAL COLLEGE; 303 graduates have gone out into the professions of teaching, law, medicine, merchandising, preaching and farming—many of whom stand in the first rank in their chosen profession.

The Faculty for 1900-1901 is the strongest the Institution has ever had; the facilities for instruction have been increased, new physical and chemical apparatus added to the laboratory, valuable additions made to the library.

There is an industrial feature to the school, by which twenty boys and ten girls are given work to pay half the board and tuition of the session.

One hundred and ten dollars covers expense of board, tuition and laundry, per session of ten months.

One hundred and forty dollars pays for board, tuition, laundry and either music or art, per session.

A strong and thorough Commercial Course is sustained, at a small cost. Tuition, for course completed, including books, is only \$25.00.

School opens September 4, 1900. Write for one of our new Catalogues. Address

H. B. ABERNETHY.

Houston, Miss.

## Deaths.

Longino Wheeler.

Died On June 8th, 1900, Longino Wheeler, infant son of brother and sister W. A. Wheeler, of Jasper county, Miss. May the Lord comfort the hearts of these sorrowing parents in the loss of their dear little Longino, and brighten their prospects of meeting him in the bright forever.

J. R. FARISH.

Onida Henderson.

Miss Onida Henderson, daughter of Thomas F. and Mollie J. Henderson, was born July 13, 1881, and died at her father's home, in Panola county, Miss., August 16, 1900.

She was a lovely character, and, though not a church member, left clear evidence of her hopes in Christ.

May God bless the bereaved parents.

E. L. WESSON,  
Sardis, Miss.

Archibald S. Stevens.

Mr. Archibald S. Stevens died at his home near Pachuta, Miss., March 16, 1900. Born in 1816, he was in his eighty-fourth year. He had been a Baptist for many years. In his dealings with his fellow men he was honest and true. He trusted in Christ for salvation, and now after having lived to a good old age, we trust that he rests from his labors.

His niece,

GEORGIE PHILLIPS.

Shubuta, Miss., July 26, 1900.

Joseph Norman Forders.

Was born January 14, 1894, and was drowned in Wells Creek, near their home, July 29, 1900. Joseph was a good little boy; faithful to his parents; a member of the Roper Baptist Sunday-school, always in his seat at the hour with a good lesson.

His spirit has gone to rest with the God who gave it, while his body has gone to the grave to be resurrected on the last day, where the two will be reunited. Dear father and mother, prepare to meet your little boy in that better land.

A FRIEND.

Resolutions of Respect on the Death of Sister J. A. Roden.

[Adopted by the Baptist Sunday-school, Columbus, Miss.]

In God's providence we are again permitted to pause and offer our tribute of love to Sister Roden, who has been called to her reward. While our hearts are tenderly touched by a sense of this loss, still we are uplifted with praise for the hope that is within us—the hope of immortality—for we shall see her again and together strike our golden harps and "sing of our Redeemer."

She labored for the Master, and "by it though being dead, she yet speaketh." Her example in the Sunday-school is worthy of admiration and imitation, for she sat at Jesus' feet ever willing to learn.

To her bereaved family we tender our loving sympathy, and pray that God will bind up their broken hearts, for "He giveth songs in the night." Therefore be it

Resolved, That we, as individuals, church members and Sunday-school

co-workers, have lost, in the death of Sister Roden, a faithful and conscientious friend, co-laborer in Christ's vineyard, and one whose presence and goodness will be ever missed by all connected with this Sunday-school and church.

F. M. JACOBS,  
MRS. KEMP,  
MRS. GASTON,  
MRS. SYKES,  
MRS. RICHARDS.

Columbus, Miss., Aug. 5, 1900.

Sidney Anderson.

Sidney Anderson, son of J. F. and C. A. Anderson, of Franklin county, Miss. Born April 4th, 1899; died June 16th, 1900, aged one year, two months and twelve days.

The subject of this notice was a gay, sprightly, beautiful child; the idol of his affectionate parents, the light and music of their home. His winning ways gave indication of a brilliant intellect; but alas! the fond anticipations of his parents have been blighted, and the bud which gave such promise has unfurled in paradise. Gone is the father's pride and the mother's joy up to his final home.

"Beyond the journeyings of the sun,  
Where streams of living waters run."

His place at the fireside is vacant; his little clothes hang useless in his chamber; his joyous laugh and silver voice are hushed forever. But weep not, dear parents, for your little darling is now sheltered safe from every earthly storm.

In the vigor and beauty of childhood, ere guile was on his lips, he has been snatched from a world of sin and sorrow and borne to "bowers of bliss on that viewless shore."

There is so much misery avoided and happiness gained when a young and unsullied spirit passes from earth that many a care-encumbered and hardened man, when contemplating the event, has exclaimed, from the depths of his embittered nature: "Oh, would to God that I had died when my mind was pure and my form was young." Though we can say nothing, fond parents, we would commend you to a love of his sweet memory, the healing hand of time and the consolation and comfort offered by Him who driveth away the mourner's tears.

Farewell, dear little Sidney. Only a few days ago and you were gamboling in all the buoyancy of childhood's glee; now thy voice is hushed in death, and thy body is resting quietly in the grave.

"When through the lone and starry night  
The mocking-bird her song shall trill,  
And tender moonbeams pour their light  
While pearly dew drops their tears distill,  
Tis sad that flowers must wither,  
Ere kissed by the noonday sun;  
But when God walks into the garden  
He looks for the fairest one."

His aunt,

C. A. RICHARDSON,  
Vicksburg, Miss.

Helpful Lessons From the Life of a Good Man—Maj. John L. Gray.

If biblical biographical sketches of the faithful are means of grace to the Christian student of that inspired Book, may not such sketches of the lives of the faithful of to-day furnish helpful lessons, albeit they are written by a fallible hand. They serve to do one thing at least, and that is they furnish irre-

futable proof that life is worth living, and thus put to silence the wail of the chronic pessimist.

The subject of this sketch, Bro. John L. Gray, departed this life at his home in Wayne county, Miss., July 28th, 1900, in the eighty-fourth year of his age.

His father, the Hon. Clinch Gray, was a member of the first Constitutional convention of Mississippi, in 1817, representing Wayne county in that convention. This historic fact gives us an index to the character and standing of the father of him for whom we mourn. Not unlike his honorable father was John L., for from his early manhood he stood in the front rank of those in his section of the State who represented and fostered the best interests of their fellow citizens whether those interests pertained to the material, or political, or moral, or religious.

The name of Maj. John L. Gray was a household name not only in his own county, but in other counties contiguous to it as well. He was of that strong forceful type of manhood which laid the foundation for the rebuilding and development of our great country, in all that is good. Now that he rests from his labors, let us think over his long life so well spent and try to gather an inspiration from it which will be helpful to us.

Bro. Gray was an industrious and successful farmer and his fields had the smell of such as the Lord doth bless. His comfortable home was a rendezvous for the many who partook of his abundant hospitality. The humble minister of Christ met with a hearty welcome in the home of this "beloved Gains."

Bro. Gray was a leader of thought within the political arena and possessing an evenly poised mind, and well informed judgment, and which in connection with a long life of public example which was always found on the right side of every moral question, and giving the weight of his influence in favor of sound government and the wholesome administration of law, he did much toward the establishment of good order and a peaceful citizenship within the radius of his wide influence.

The religious life of Bro. Gray dates from his union with the Baptists about half a century ago and filling the office of deacon for nearly forty years, to which was coupled his firm adhesion to truth, liberal contributions to the good cause, faithful attendance upon the services of the sanctuary, and wise counsel, he was rightly regarded as a pillar in the house of our God. Feeling a disgust for all manner of hypocritical shams, and being "a lover of good men" he found the way into their affections and occupied a warm place there. Being void of ostentation his walk among men was humble and lowly and in the public assemblies of his brethren he was reserved and unpretentious.

The home life of Bro. Gray was consonant with what has been said in the foregoing, in that it was consistent. He was twice married, and happy in his married state. His first wife, a noble woman, passed peacefully away, leaving two sons in early childhood, (Truman and B. D.) His second wife, another estimable woman, survives him. The offspring of this marriage being seven sons and one daughter. One son of deep piety, preceded him to the better land.

This honored sire moved in the home circle as one whose will was re-

cognized, and whose fatherly demean- or commanded the respect and reverence and obedience of those he so dearly loved. His children now all grown, like the eaglets, have flown from the parent nest, and are meeting the responsibilities and discharging the duties incident to the spheres in which they move, and the positions they occupy, and with credit to themselves. Being honorable, trustworthy citizens, they have promise of large usefulness in the earth. Of them and perhaps, the most widely known is Rev. B. D. Gray, D.D., pastor of First Baptist Church, Birmingham, Ala., and one of the leaders of the Baptist hosts of that State, whose consecrated gifts, work of love and great influence make glad the hearts of the brotherhood throughout our country.

Here at this point the writer must desist, for visions of the boundless future arise with his thoughts upon the far-reaching influence of this departed father in Israel. Who can measure it save He who is infinite, and who while He "weighs the mountains in scales and the hills in balances," takes knowledge of and measures with infallible accuracy the life's work and its results of each and every one of His people. We may say of the subject of this sketch: "He served his own generation by the will of God and is fallen asleep." His devoted, faithful wife awaits the summons of the Master to arise and go hence to join with her husband in praise of the Triune God whose marvelous grace was sufficient for them in every time of need. "His children arise up and call him blessed."

"And I heard a voice from heaven saying unto me, Write, blessed are the dead which die in the Lord from henceforth. Yea saith the Spirit, that they may rest from their labors; and their works do follow them."

O. D. BOWEN.

Ellisville, Miss., Aug. 15, 1900.

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## EXCURSIONS TO THE WEST.

The Iron Mountain Route will sell tickets to points in Arkansas, Texas, Louisiana and other western states at one fare, plus \$2 on the following dates: June 5th, 19th, July 3rd, 17th, August 7th, 21st, Sept. 4th, 18th, October 2nd and 16th. These tickets will admit of stop-overs at any point desired on the going trip 15 days, good three weeks to return. The IRON MOUNTAIN is the through car line and fast mail route. For rates and other information address,

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H. D. Wilson, P. &amp; T. A.

314 Main St., Memphis, Tenn.



## Woman's Work.

Recommendations of Home, Foreign Sunday School Boards, and Executive Committee, Woman's Missionary Union.

[Adopted at annual meeting, Hot Springs, Ark., May 10, 11, 12, 13, 1900.]

(Concluded.)

### SUNDAY SCHOOL BOARD.

Every year brings us under renewed obligations to the Women's Missionary Union. The past as a guarantee makes the future full of promise. We have come to expect large things of the W. M. U. and our expectations have never yet failed of realization. We wish to commend the following phases of our work, and ask for help along the following lines:

1. *Sunday School Missionaries.*—The sending of boxes to missionaries is a great blessing, both in the homes of the missionaries and also to those who send them. This part of our work has greatly increased, and we desire to see it go still further.

2. *Continued Emphasis of the Home Department.*—This is being tried both in the country and city churches, and is everywhere proving successful and opening a great field for usefulness.

3. *Two Special Days with Two Collections.*—The second Sunday in June is our Children's Day, and the collections are used for our Bible Fund, with which we send the word of God into destitute places. The last Sunday in September is Missionary Day in the Sunday Schools. Collections are taken and sent to the Sunday School Board and then forwarded to the Home and Foreign Boards. The W. M. U. prepares the programs for these days, and have contributed much to make them successful, both in raising money, and in educating the children.

4. *Annuity Fund and Book Endowment.*—These represent two methods for permanent gifts to the Board. The Board receives annuity gifts and pays interest as annuity during the lifetime of the giver, thus insuring a good income while living and leaving the money at death where great good will be accomplished. Book Endowments consist each of five hundred dollars with the Publishing Fund, bearing the name indicated by the giver, and to be used in the publication of books and tracts.

5. *Increase of Circulation of Periodicals.*—This, in many respects, is the most important part of our work, as it is the main source of

our revenue and makes possible the great things which the Board is accomplishing. During the year 1900 the Board greatly desires to have these periodicals put into every Sunday school in the South, as a kind of memorial for the year. Nearly all of the schools, numbering something like nine thousand, use them now, but we want every school on our list. The W. M. U. can do much to bring this about. Education in missions is our aim. The Sunday School Board is a mission Board in every high and holy sense. More and more we desire to see it a missionary power.

### EXECUTIVE COMMITTEE, WOMAN'S MISSIONARY UNION.

Looking forward to another year of service, the Executive Committee, Woman's Missionary Union, recommends that we unite yet more heartily in carrying out the various requests made by the Home, Foreign and Sunday School Boards. It is hoped that the time is not far distant when, through the wise plan of apportionment, each State may be able to raise its full share of the amounts asked.

2. It is thought that the Church Building Loan Fund is a plan which will commend itself to far-seeing people. The loan of one or two hundred dollars as a start in building meeting-houses in destitute sections will stimulate many thus to put their work upon a more solid basis, who are now holding services in dug-outs, school houses, rented rooms, arbors—any place that can be obtained. We therefore urge that W. M. U. workers carefully consider the importance of this work, read all obtainable information, and labor to secure large gifts for the carrying out of these large plans. The proposed educational features in Mountain work are also heartily commended, and the suggestion made that our giving for this cause include personal service from those in that vicinity.

3. The appeal of the Foreign Board for one hundred societies, each to contribute an amount equal to the support of one native helper, meets with a warm response. Recognizing that pressure, in the sense of earnest activity, is necessary if this mark is to be reached, it is suggested that greater effort be made in emphasizing the privilege of supporting a "substitute" and in increasing the membership of Woman's Mission Societies.

4. As the Sunday School Board wishes to commemorate the dawning year of the New Century by the introduction of its periodicals into every Baptist church, we recommend that this effort receive

whole-hearted co-operation. May the missionary spirit and general helpfulness of these periodicals be carefully noted, and both tongue and pen be consecrated to emphasizing their educational value to Southern Baptists.

5. The passing of each year brings increased appreciation of responsibility for beginning at an early age to train children for the Master's service. The giving of special attention to the Babies' Branch is therefore earnestly urged. Seek to interest mothers; remember the possibilities of young lives; pray that the little ones may indeed be "His loved and His own." Equal attention should be given to gathering girls and boys into Sunbeam Bands, older girls into Young Ladies' Societies, and those of mature years into Woman's Mission Societies. In other words, beginning with the cradle, let us labor for the establishment of a *graded system of missionary societies*.

6. The need for enlarged gifts and increased numbers interested in mission work is recognized as a call to constant prayer. Again the Mission (Prayer) Card is recommended; also the Programs prepared for the "Week of Prayer" in January, and the "Week of Prayer and Self Denial" in March. The holding of Woman's Missionary meetings in connection with State Conventions, Associations and Quarterly Meetings, is very gratifying. It is hoped this plan may be more generally adopted, and also that at each District Association reports be made of work done by Societies in that District. The beautiful spirit of mutual helpfulness existing between Woman's Missionary Union and State Central Committees, also between State Central Committees and Local Societies, is noted with thanksgiving. To this is largely due the success of the past, and the hope is expressed that in the future we may all abound yet more and more in this work of the Lord.

Let every woman read carefully the above recommendations.

MRS. W. R. WOODS,  
Secretary.

### Our Woman's Work and the Associations.

At a recent meeting of the Woman's Central Committee, it was decided that it would be well for some special effort to be made to give a new impetus to the Woman's Work in all our associational meetings. This can be done if the pastors will interest themselves in this work and see that this subject is assigned a prominent place in the proceedings of these

Associations. Let the work be put in charge of a good, live committee, which will submit a stirring report to the body, and let the subject be enthusiastically and wisely discussed. Besides, it is very desirable that the sisters who are in attendance upon these Associations hold meetings, one or more, to talk over and pray for the work. Such meeting will be under the auspices of the Vice-President. She will determine both the subjects and the purpose to be accomplished. By all means should special effort be made to form clubs for the *Home Field* and the *Foreign Mission Journal*. If the Vice Presidents of the Association cannot attend the meetings, it is earnestly hoped that they will see that some one be present who can and will look after the work. Golden opportunities are offered us. The Lord put into our hearts to undertake great things for Him and expect great things of Him. The work is important and urgent. Let it receive due attention in our Associations.

MRS. WM. R. WOODS,  
Secretary Central Com.,  
Meridian.

### Biennial Conclave, Knights of Pythias.

Detroit, Mich., Aug. 28, to Sept. 1, 1900.

For above occasion tickets will be sold via Queen & Crescent Route to Detroit, Mich., at rate of one fare for the round trip. Dates of sale, August 24, 25 and 26, with final limit Sept. 5, 1900.

R. W. BONDS, Ticket Agent,  
GEO. H. SMITH, G. P. A.,  
New Orleans, La.

### Annual Session Sovereign Grand Lodge, I. O. O. F.

Richmond, Va., Sept. 17-22, 1900.

For above occasion Queen & Crescent Route will sell round trip tickets to Richmond, Va., at rate of one fare. Dates of sale, Sept. 15, 16 and 17, 1900. Final limit, Sept. 25, 1900.

R. W. BONDS, Ticket Agent,  
Jackson, Miss.  
GEO. H. SMITH, G. P. A.,  
New Orleans, La.

### Annual Convention National Baptist Association (Colored.)

Richmond, Va., Sept. 12-20, 1900.

For above occasion Queen & Crescent Route will sell round-trip tickets to Richmond, Va., to be sold Sept. 10, 11 and 12, with final limit to return Sept. 22, 1900. This rate open to all.

R. W. BONDS, Ticket Agent,  
GEO. H. SMITH, G. P. A.,  
New Orleans, La.

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Birmingham, Ala.

## Temperance.

Says the Michigan Christian Advocate: "Everything that is immoral, everything that is criminal looks to the liquor trade as its best friend and patron."

According to federal statistics in the fifteen largest towns of Switzerland, over 10 per cent. of the men over twenty years of age die solely or partly of alcoholism.

The Champion, a liquor organ, declares that the amount of trade done in the liquor business in Chicago for 1899 amounted to \$21,000,000, as against \$16,800,000 for 1898.

### GEORGIA.

About 110 counties out of 137 are under some form of prohibition, and plans are now being laid to drive the liquor traffic out of every county in the State. In this work the Baptists of the State are enlisted, and a conference of committees from all the denominations will soon be held.

### TENNESSEE.

The Supreme Court of Tennessee has declared the law forbidding the sale or giving away of cigarettes in that State constitutional, and said in part, as follows: "We think cigarettes are not legitimate articles of commerce, because they are wholly noxious and deleterious to health. Their use is always harmful, never beneficial. They possess no virtue, but are inherently bad, and bad only. They find no true commendation or merit or usefulness in any sphere. On the contrary, they are widely condemned as pernicious altogether. Beyond question their every tendency is toward the impairment of physical health and mental vigor."

### VERMONT.

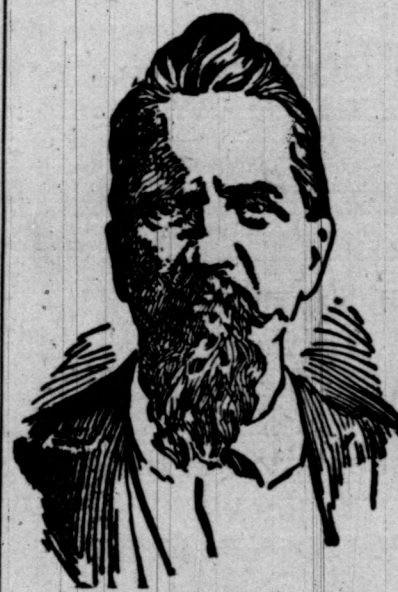
On the 6th of March, 1900, at a town meeting at Northfield a resolution was adopted, providing that all persons procuring liquor at the town liquor agency should have their names printed in the local newspaper at the end of each month, together with the quantity procured, the purpose for which it is obtained and the amount paid. The resolution also provides that the names of all persons requesting a supply of liquor at the agency shall be published at the same time.

The town agency is the place provided by the prohibitory law for the purchase of liquors for medicinal, mechanical and other useful purposes, but not for a beverage.

The following figures we commend to the attention of those who say there is as much drunkenness and crime in Vermont as in any license law State. There are only 35 policemen in the entire State. Not one open gambling house, and but two known houses of ill-fame. The total expenses of all jails of the State for 1898 was less than \$11,600, and less than \$120,000 was paid for all court expenses, including jails, sheriffs, prosecuting attorneys. The fines collected from the rum sellers who persist in violating the law amount to more than \$200,000 per year, leaving a handsome balance in favor of the State.

### CALIFORNIA.

San Francisco has 3,032 licensed saloons. This gives us one saloon for every one hundred inhabitants, men, women and children! The city employs 557 policemen. That is one policeman for each five saloons and a half.



D. P. HENSLEE, Doer Branch, Ark.

Dear Dr. Woodard:—I write you a letter to let you know that I am now entirely well of cancer. Your oils have worked a miracle in my case, for I did not think myself that it would cure me, as I had tried so many remedies that I had just about given up all hopes of getting well. But just think! I am again sound and well. Oh, how I wish that I had seen your advertising sooner, for it would have saved me much anxiety and many dollars. I will soon be down to the city and I will call on you.

Yours thankfully,  
D. P. HENSLEE.

We have discovered a combination of oils that readily cure cancer, tumors, catarrh, piles, fistula, ulcers, eczema, and all skin or womb diseases. We have cured thousands of afflicted people within the last six years. Many patients cured by correspondence. Readers having friends afflicted, should cut this out and send it to them. A book sent free giving particulars about the oils. Address,

DR. R. E. WOODARD,

502 Main St., Little Rock, Ark.

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Has decidedly the largest boarding patronage of any private female seminary in the South, and is outnumbered by very few of the large State schools; having enrolled over 300 pupils last session, 266 of them being boarders.

Had been forced to turn away a number of girls for lack of room, even before the recent fire:

Is erecting two large brick buildings, and will soon be better equipped than ever before:

Has, we think, a location that is almost ideal, and a faculty that is unquestionably strong. Write for catalogue today.

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Sixty-Second Annual Session, just closed, was the most prosperous in the history of the Institution. 147 Boarders in addition to a large day patronage. Eleven States represented.

The JUDSON is not a cheap school, but offers the best advantages at the lowest attainable cost. The Sixty-Third Annual Session begins Sept. 26th. Send for Catalogue or other information to

ROBERT G. PATRICK, PRESIDENT.

Marion, Ala.



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## B. Y. P. U. Department.

BY W. P. PRICE.

### Bible Readers' Course.

Monday, August 27—I Kings 7:1-14, (15-39), 40-51. The buildings completed. Compare II Chron. 5:1.

Tuesday, August 28—I Kings 8:1-21. Preparing for the dedication of the temple. Compare II Sam. 6:17.

Wednesday, August 29—I Kings 8:22-43. Solomon's great dedicatory prayer. Compare Dan 6:10.

Thursday, August 30—I Kings 8:44-66. Temple dedicated with great joy. Compare II Sam. 6:18.

Friday, August 31—I Kings 9. God's second message to Solomon (verse 4). Compare I Kings 11:4, 6.

Saturday, September 1—I Kings 10. Solomon's immense revenue. Compare Eccl. 1:8, 11.

Sunday, September 2—Seek souls. Luke 15:1-10.

—(From the Baptist Union).

"We study that we may serve" is our motto. "If any man serve me, him will my Father honor," says our Master. Honor for service is God's promise; and, nothing could be more fitting than, that our study should be, how we may serve more faithfully.

Let no Association in Mississippi adjourn without having discussed and adopted a strong, vigorous report on

### YOUNG PEOPLE'S WORK.

Give it the advantage of an early hour, too, if you can. Don't wait until nearly all the delegates are gone, but bring it up before they are surfeited with good things.

In all your discussions remember that the Bible is the one text book for use in all our B. Y. P. U. work. The emphasis is on this all the time; and those things that grow out of it.

Baptist and Bible go hand in hand—and the one should live in the heart of the other. The twain should be one and inseparable.

Don't forget, too, that the day of "fuss and feathers" has passed, and we are now down to hard work, or should be. If you want something for your young converts to do, brother pastor, put them to studying the Bible. Show them our Bible Readers' Course and have them to follow it—and you do likewise.

HERNANDO B. Y. P. U.

On the 2d Sunday of August, morning and evening, the Hernando B. Y. P. U. was addressed by Prof. B. G. Lowrey, of Blue Mountain, Miss.

A large and enthusiastic congregation met him on both occasions. His lectures are practical and highly edifying and were heard with great pleasure and interest.

If any of the Unions want to hear something good and the young people strengthened get Bro. Lowrey.

Our Union is very much encouraged. We enroll new members at almost every meeting. Our Young people taking hold and going forward.

JESSIE MOODY, Cor. Sec.

### Annual Convention National Baptist Association (Colored).

(Richmond, September 12 to 20.)

REDUCED RATES VIA SOUTHERN R. R.

On account of the annual convention of the National Baptist Association (colored), at Richmond, Va., September 12-20, 1900, the Southern Railway will sell tickets from all points on its lines to Richmond, Va., and return at rate of one fare for round trip. Tickets will be on sale September 10, 11 and 12, with final limit to return September 22, 1900. For further information call on Southern Railway Ticket Agent.

### A TEXAS WONDER.

HALL'S GREAT DISCOVERY.

One small bottle of Hall's Great Discovery cures all kidney and bladder troubles; removes gravel, cures diabetes, seminal emission, weak and lame back, rheumatism, and all irregularities of the kidneys and bladder in both men and women. Regulates bladder trouble in children. If not sold by your druggist, will be sent by mail on receipt of \$1. One small bottle is two months' treatment, and will cure any case above mentioned. Send for testimonials.

D. E. W. HALL,

Sole Manufacturer, P. O. Box 629, St. Louis, Mo.

For sale by all druggists.

READ THIS.

Vicksburg, Miss., Jan. 8, 1900.

I have used Hall's Great Discovery for bladder and kidney trouble, and would not take a thousand dollars for the benefit received from using one bottle. I feel that I am permanently cured. I make this statement from a sense of duty that I owe to those likewise afflicted and trust that they will take advantage of the information and realize the truth of my assertion.

G. H. FOSTER.

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